231 562 841 784 men having relations with women during menstruation (I. p. 187). Should a drop of it fall in the cattle kraal, this would endanger the health of the whole herd. Women are even prohibited from passing through a herd of oxen ; they must go round it, because otherwise the death of the calves would ensue. Amongst the Ba-Ngoni this taboo is so strong that a woman guilty of having transgressed against it was put to death (1).

231 262 556 The object of oxen-breeding is not milk but the acquisition of *wealth* ; oxen mean wealth to the Native, a means of purchasing girls and of thus increasing his family. Oxen are also bred for food, the meat being highly appreciated and divided amongst all the members of the family according to the strict rules previously explained (I. p. 329). The slaughtering is done by piercing the heart with an assagai, a painful and sometimes very protracted operation. This occurs at marriage feasts, at other family and national gatherings, at the sacrifice for rain (Part VI), and on special occasions, once a year for instance, when a headman wishes to feast his people. All, even neighbours who are not relatives and travellers, are welcome to the feast. Natives have wonderful olfactory powers. They seem to smell out the *lisuna*, viz., the peculiar odour of the meat, a mile off, and when an ox has been killed you see them emerging from the bush on all sides!

234 As regards *milk*, it certainly plays a part in the food of villages which are fortunate enough to possess a well-filled oxen kraal. The *milking* of the cows presents difficulties unknown in Europe! African cows have not yet learned to submit tamely to this operation! The calf must always be allowed to suck a few mouthfuls, then a boy pulls it away from the teat and the cow consents to be milked. Should a cow be too wild, they pass a string through its

241 462 (1) We meet here with an interesting instance of a superstition having no scientific basis whatever, which is nevertheless productive of good results. Women must keep apart from oxen. Since the plough was introduced amongst South African Natives, they have been quick to notice that it is a very useful instrument, and have adopted it in many places. The plough has to be drawn by oxen and men alone are allowed to drive them. Thus women are relieved of the heavy work of tilling the fields which had been allotted to them by immemorial custom. It is probable that further knowledge will free the Natives from their old fear and from the taboo which resulted from it ; yet the idea that everything connected with oxen belongs to the domain of man will remain and thus real social progress will have been obtained through an absurd superstition !

nostrils and so keep it quiet during the whole operation. The milk is generally taken in a large wooden bowl. It is very seldom consumed as a liquid, but is *eaten* when thickened by coagulation. The fresh milk is poured into a calabash with an opening at the bottom closed by a cork : a certain quantity of whey has been kept in the calabash and this causes the fresh milk to curdle at once. When curdled but not yet set, it is called *shitjubi* and is eaten with spoons by men and women. But it is left to decompose : the whey *(mulaza)* soon separates from the thick part, which becomes entirely solid and is then called *ntjhwamba*. The cork at the bottom of the calabash is removed, the *mulaza* flows out freely and is drunk by the men and herd boys. The *ntjhwamba* is put into a plate and each man or woman, not having her *tihweti* (I. p. 187), approaches and takes a spoonful of it. A woman during menstruation must never drink milk, nor during her confinement or until her child has been presented to the moon (I. p. 52).

The milk of the first week after a cow has calved is taboo. It must not be mixed with other cows' milk, because the umbilical cord of the calf has not yet fallen off. It can, however, be boiled and consumed by children, as they do not count! After that milk is never boiled : not that there is any taboo to fear, but it is not customary. Natives do not give any clear reason for these milk taboos. They have no objection to selling their milk to strangers ; on the contrary, they are so eager to make money out of it that they often add water to it, and any European having had dealings with them in milk matters would have his story to tell!

Goat's milk is left for the herd boys ; men do not touch it.

II. *Other domestic animals.*

Besides oxen, the Ba-Ronga breed *goats* (mbuti, yin-tin), the care of which is relegated to the small boys (I. p. 62). Practically every one possesses one or more goats, whilst oxen are much more rarely met with.